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and esoteric terms for sexual matters are constantly being produced, mainly by the unmarried males, it would appear. These /72/ are employed with the anticipation that the uninitiated listeners will be completely deluded.

Some examples of esoteric sexual terms have already been given (see the list of synonyms for the verb "to copulate," p. 47). The development of a few others will be presented here. The Kendal Oil Co. commercial, given nightly over Radio Tahiti, provided the material for a new term. The word "Kendal" came to be used as a verb, "to ejaculate," and nominalized to mean "semen."

In another case, the adolescents of Hatiheu were swimming off the dock in that bay. The boys discovered that several of the girls, swimming in skirts, wore no undergarments, and proceeded to dive below the girls who were treading water, and look up their dresses for a glimpse of their genitals. The girls quickly noticed the submarine observers and demanded to know what they were looking for. A boy quickly responded that they were searching for puta'a ta'a (*Murex ramosus*) shells. From then on, the Hatiheu esotericism for vulva was puta'a ta'a.

Among company of a single sex, the restraints on conversation are relaxed, with tapu expressions being used, except in the cases where individuals standing in certain respect relations to the speaker, such as a brother-in-law, or father, are present. In such situations, those sharing respect relationships will refrain from conversation of a baldly sexual nature.

"Obscenity" in the Marquesan tongue has changed considerably over the years, as a result of outside contact, both with other Polynesians /73/ and with Europeans. During the first three decades of this century, the aboriginal obscenities were still in use. These were most often directed at an individual's pride in status and personal cleanliness, rather than referring to sexual matters.

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aboriginal culture as well. It is important to recall that no stigma is attached by the culture at present to these casual relations. The stigma is reserved at present for habitual homosexual and/or transvestite (mahu), who prefers homosexual to heterosexual relations. The role of mahu existed in the /109/ aboriginal culture, being described by Handy (1923, p. 103) as being acted by those who devoted themselves to the activities and relationships of women.

Comparing the data obtained on incest tapu with that in the ethnographic record, some changes are noticed. First, there was a lack of emphasis on cross-cousin marriage as being ideal as it was in aboriginal times, and, hence, there was a lack of emphasis on the sexual accessibility of cross uncles and aunts to ego (a permissive sexual relationship between parents-in-law and children-in-law obtained in the past as at present).

At present, the same general categories of relationships are excluded from indulging in relations as were in the past, but there appears to be some pressure being exerted on the sanctions against relations between parallel cousins. This is probably due to the fact that in the seriously depleted population, a man's opportunities for sexual intercourse are quite restricted normally. Many of the individuals in the area where he resides will often be relatives within the bounds of the incest tapu. It frequently becomes a necessity, then, to seek sexual outlets among people within the limits of the incest tapu. As relations between parallel cousins seem to provoke less emotion than brother-sister incest, for example, it is little wonder that relations between cousins occur with some frequency.

There is no historical or ethnographic data available from other sources on practices involving sexual relations with animals or inanimate objects. It should be noted that a frequently recurring element in Marquesan legends is that of sexual relations between women and eels, however, while the god Tiki is reputed to have created man by copulating with a female figure made /110/ of beach sand, in the same fashion as Marquesan boys currently copulate with sand effigies in sexual play.

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